




FINDINGS

SEPTEMBER 1957



American clergy and their families departing for English Lab.

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Letters:

employing the same methods and procedures, but with much additional help included for the teacher in lesson planning and the use of resources.

• Why Revisions?

It was with disillusionment that I heard of the proposed revision of the Seabury Series. Perhaps this would be easier to accept had the new curriculum been given a real chance. Two years is hardly enough.

To me, the approach of the Seabury Series has made Christianity alive where it was dead and meaningless before. The Episcopal Church, in yielding to the reactionary wing, has lost most of its courage and sense of mission.

I have taught grades one, two, three, five, and six in Sunday school and beginners and juniors (ages 10-14) in weekday church school. I used the Seabury Series in every class, or, in the case of unavailability at certain age levels, my own version of Seabury material and approach. I was extremely impressed by all the Seabury Series material, especially the *Tish and Mike* reader for the first grade. I found that it stimulated a wonderful amount of interest and discussion not only in the first grade, but, when used with a different approach, with beginners, third-graders, and juniors.

In the past year, my husband and I have been involved with three churches in different localities, all of which are using the Seabury Series. Not one of those three fulfilled the four conditions for its use. A concerned group within the parish and weekly teachers' meetings were lacking. Two of the three were not using Seabury material or anything similar for the parents' class. Neither of these churches provided more than a half hour to forty minutes for the class period. The teachers in these parishes were merely given a teachers' manual and asked to teach with no support from either their fellow teachers or the clergy. By the end of the year most of them have either thrown out the material and retreated into Bible stories and memorization, become so alienated that the mere mention of Seabury raises a barrier, or plodded along trying but failing. The failure of the Seabury Series in these parishes was due to the lack of commitment on the part of the clergy and laity. They just were not willing to come to meetings, prepare lessons, use observer reports, etc. What is it that we are lacking that others seem to have? Why is it that a church in Washington

can get its members to come to a three-year training program when the churches I know can't get their members out once a month?

Margaret C. Park
St. Louis, Mo.

Editor's Reply: A decision to revise the Seabury Series courses every three years was made long before the first courses were published and is a part of our long-term strategy for strengthening the Series. In no sense can the revision of our 1955 courses, scheduled to be produced in 1958, be construed as a departure from the course upon which we embarked in 1955 nor as "yielding to the reactionary wing." One of our basic decisions about curriculum building, arrived at some years ago, is that church school courses can only be kept vital and efficient vehicles of real Christian education if they are in a constant state of revision. The Christian Nurture Series, for instance, which was a great new thing in its day, met the fate it did because it did not undergo regular recurring revision.

The revised courses will be centered around the same objective,

• Appreciation

The church school teachers of Trinity Church, Elmira, N.Y., want you to know how interesting and helpful they have found the magazine *FINDINGS*. At our regular monthly meeting . . . the teachers were discussing the improved understanding of the Seabury course which comes from reading *FINDINGS*, and the helpful suggestions and guides that each issue contains. . . . Consequently, I was instructed to tell you of our appreciation of your publication—for the interesting subjects presented, as well as the practical aids it contains, but most of all for the increased inspiration derived from the messages conveyed by your dedicated writers.

Robert G. Tyrrell
Church School Teacher
Elmira, N.Y.

• More Than Just a Sip

I read with great interest everything I can about adult classes. We in Seneca Falls are in our second year and are truly having a wonderful experience. We've lots to learn yet about group

COMING NEXT MONTH

THE October issue of *FINDINGS* will include a number of articles of interest to Christian education leaders: "Youth Broadcast" will present programs and topics for young people.

Mary Pyburn has written an article called "Arranging the Preschool Room," which gives practical suggestions to those who have insufficient space available or have to share their rooms with other parish groups.

"As Teachers Listen, Children Learn" promises to be one of the most helpful articles ever published in *FINDINGS*. Jane Buchanan, director of Christian education at St. Matthew's Church, Pacific Palisades, Calif., is the author.

Ruth Cheney, director of youth work in the Diocese of Washington, tells "How to Lead Discussions

with Junior-High-School Students."

"Channels and Opportunities for Adult Religious Education" are described by Emma Lou Benignus, associate secretary of the Adult Division.

"A very exciting experience" is George H. Soule's evaluation of the development of the Christian education program at the Church of the Redeemer, Springfield, Delaware County, Pa., which he records in his article, "Keep Score by the Airplanes!"

The official statement of the Department of Christian Education relating to Weekday Christian Education, William Sydnor's column on the liturgy ("What the Church Is Teaching Week by Week"), and Randolph Crump Miller's "Speaking of Books" column will also appear in the October issue.

dynamics, leadership, etc., but we are coming. We have found the manuals very helpful—a guide. Because of the different questions and problems arising in such a mixed group, it would be impossible to be “chained” to the program that the steering committee, with the guidance of the rector, have lined up for each Sunday.

I feel it is most important to have concerned “core planning” each session. It would be marvelous if the leadership could rotate as the manual suggests, and maybe in time more people will become more concerned and be happy to assume some real responsibility—to take their turns in sharing in the privilege of trying to learn to stimulate others, as well as themselves, in this sharing of ideas and thoughts It is most difficult to have people “choose” to take their turns, and sad when you know, in spite of themselves, they could be sharing in a most exciting process having a lot opened up. It has been so with me. I am very thankful that I had to face up to the responsibility for the moment. . . .

It's wonderful what can happen if we adults will only stop thinking Sunday school is for our children and that we are all grown up and need no more enlightenment. Our resistance here is beginning to go. We have grown from a group of ten last year to a group of forty this year. We are now beginning to “seek more” than just “sip.” . . .

We are not a pious, radical, fanatical group of Christians. We're the people who used to send our children to Sunday school alone. We didn't particularly want to make the effort to be in church with them. Early Sunday morning it is much easier to stay at home. It has taken time to arrive at whatever point we have thus far, but we are all now grateful that something in the very beginning inspired us to see what this new Seabury Series was all about.

Of course, there are still problems—always will be—but working at them together makes us realize we all are a part one of the other. And it can be a most exciting experience. I truly wish more parishes would not get so easily discouraged. The manuals and the techniques may not be perfect, but there is much in them to adapt to good use in each different parish.

So I shall continue to look forward to your further FINDINGS.

Constance S. Knight
Seneca Falls, N.Y.

Pictures on page 6 from St. John's Parish, North Haven, Conn.; pages 7 and 8 from St. Thomas', Rockdale, Tex.; page 9 by Arno Szegvari, Akron, Ohio; page 15 by Clark and Clark, Wethersfield, Conn.

CHRISTIAN EDUCATION

FINDINGS

Contents for September 1957

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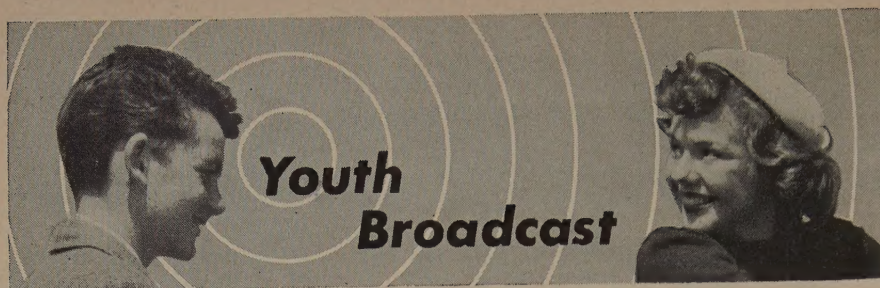
- 5 *It's nice to know what you're doing, says the Rev. Elsom Eldridge, who goes on to suggest why writing a task area description is a good means of finding such assurance.*
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Cover picture: Leaving the International Airport at Idlewild, N.Y., for London, where the first English Laboratory on the Church and Group Life was held at King's College, are (left to right) Miss Margaret Macdonald, the Very Rev. C. Julian Bartlett, Mrs. Harold C. Kellerman, the Rev. Canon Robert F. McGregor, Aubrey Bartlett, the Rev. Francis W. Voelcker, the Rev. A. Malcolm MacMillan, the Rev. Charles D. Kean, Mrs. Bartlett, the Rev. Edwin J. Rooney, the Rev. Jack Malpas, Miss Jeanne Bartlett, Mrs. John B. Midworth, Miss Joan Hunter, Miss Emma Lou Benignus, the Rev. John B. Midworth, Donald R. Blair (travel agent), the Rev. David R. Hunter and Mrs. Hunter. Miss Benignus was en route to the Ecumenical Institute in Geneva. Mrs. Kellerman served on the laboratory staff with the nine clergymen. Others were aboard for pleasure. Photograph by Sabena Belgian World Airlines.

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ANNUAL PROGRAM OF CORPORATE ACTS FOR EPISCOPAL YOUNG CHURCHMEN IN 1957 AND 1958

In his book *The Optional God*, Bishop Stephen F. Bayne recalls a preacher's observation that the Church today is closer to the first-century Church than it is to the Church of the sixteenth century. This is especially true for young people.

During the teen years they are discovering the Church and their adult role in it. This may be quite different from the roles they played in the Church as young children. Having heard that they are members of the Body of Christ, they want to know which members they are. Are they essential or merely vestigial members? And if essential, how do they function together in the life of the whole Body of Christ in the world?

Youth belong to the Church, but they are lonely members. Who are they among the many who belong to other communions or who are not members of any Church? And how necessary are they in the life of the Church where they belong? These were questions that tormented Christians in the first century. They could hardly have survived their struggle for existence had they not realized that they were members together.

The purpose of Corporate Acts for Episcopal Young Churchmen is to help them discover that the Church is for youth as well as children and adults. There are many points of similarity between youth's predicament today and that of young Christians in the first century. They were citizens of a tragic era. So are we. They were Christians at risk to their lives. Is it safe to be totally Christian today? They believed that the triumph would be God's and that they would be alive in God. So do we. But the destructive end we anticipate is far more disastrous than their wildest imaginings could conceive.

Was there ever a time when the need was greater that we should hold together? One way we can do it is in corporate action throughout the Church. "Corporate" comes from the Latin *cor-*

porare, "to shape into a body." "Act" comes from the Latin *agere*, "to drive, or to do." If youth-group association is built around Corporate Acts, young people have a means of discovering the strength of the whole Body of Christ through individual participation as active members.

NATIONWIDE CORPORATE ACTS

Holy Communion for All Episcopal Young Churchmen

September 8, 1957, the first Sunday after Labor Day, was designated for this Corporate Act in order to make use of the community momentum, engendered by reopening of public schools, to call young people back to church youth-group activity.

Mission Study Program

Japan has been selected as the missionary district for study by youth, children, and adults in 1958. *Window on Japan*, by Leonora Lea, is available now from The Seabury Press at \$2.00 a copy. It is the basic information book. The Youth Mission Study Guide to Japan will be ready and available at Seabury Press in November. Single copies will be released in the EYC Notebook.

Youth Offering Project

The mission offering of Episcopal Young Churchmen in 1958 will be given to provide for construction of a new central building at Tarumi Center in Kobe, Japan. Tarumi Center is one of the new "Christian Centers" which are developing in Nippon Seikokwai. It is near Kobe University.

Episcopal Young Churchmen's Sunday: May 11, 1958

This is a day of witness to the parish on the part of its young people. Through reports, participation in a worship service, and group activities, Episcopal Young Churchmen reveal their "power

to witness" and something of how they have been doing this throughout the year.

ADDITIONAL CORPORATE ACTS

These additional Corporate Acts may be recommended by parish clergy and by diocesan or provincial youth advisers.

Youth Week:

January 26–February 2, 1958

Youth Week is scheduled to take place from January 26 to February 2, 1958. The theme is "Lord . . . Help Our Unbelief." In accepting this theme, a Christian youth will "face up to what he really believes, prepare his mind for God's guidance in solving personal problems about Christian faith, and explore the channels through which God speaks."

Day of Prayer:

February 16, 1958

Many youth groups like to observe this day of prayer—linking their prayers with those of their older brothers and sisters in colleges and universities around the world. Other groups prefer to use the prepared material on different occasions such as a Quiet Day or Youth Retreat.

Feast of Lights

In many parishes where the Feast of Lights service is an Epiphany tradition, it is the young people who sponsor and take part in it. Many other youth groups might do the same. Additional copies of the Feast of Lights service, which was issued in the 1956 Episcopal Young Churchmen's Notebook, are available from the Youth Division Office, 28 Havemeyer Place, Greenwich, Conn.

Helps for observing Corporate Acts are released in the EYC Notebook. The Notebook is also available from the Youth Division Office in Greenwich.

—RICHARD L. HARBOUR

FINDINGS

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It's nice to **Know What You're Doing**

The Executive Secretary of the Leadership Training Division makes concrete suggestions on how teachers can outline the objectives and materials of their courses to help children find their place in the Church.

by Elsom Eldridge



IN THE radical change of direction which is inherent in the approach of the Seabury Series, it is not so easy to "know what you're doing" as it was with content-centered courses. If the task is only to teach the life of Jesus, or the contents of the Prayer Book, or the stories of the patriarchs, the job at least is fairly clear. All teachers need to do in that case is to discover the tools and techniques to get this information across.

The Seabury Series is concerned about the transmission of such information, but it is also concerned with another task which is far more subtle. This task has been described in various ways: "meeting needs" is one way; "helping pupils to find their place now in the redemptive and redeeming fellowship of the Church" is another; and "helping a particular age group to explore the area of life in which their tensions, pressures, problems, and anxieties of existence are most acute, so that these tensions and anxieties can be faced and dealt with," is a third. In each, the comment should be added, "for here lie the real religious issues of life."

All three descriptions are an attempt to say somewhat the same thing. They indicate that the Church, besides passing along information, has a primary func-

tion to fulfill. And it is at this point that any nice, neat concept of what the Seabury Series is doing is likely to start getting hazy.

The temptation is to reject this more nebulous part of the task and confine ourselves to what we can tackle with assurance and clarity, namely, the passing along of information. But beware of such "security." It may be the greatest peril to the life of faith. Perhaps, in fact, our highest calling is to tackle the thing which seemingly can't be done.

How, then, can you as a teacher begin to know what you are doing as you try to help children face the reality of their lives? How *can* you help them meet their needs? This is the problem to be solved. This is the "task area." Many teachers have found much help in setting out to write their own description of the task area as they see it.

Basically the *task area description* is the teacher's own attempt to put into words the areas he will be dealing with in his class. The description can be developed in two parts. Let's use the sixth grade as an example.

Part I. What are the areas of life you will explore this year with your sixth-graders? What are the types of situations in which the children find them-



Before church school opens, a teacher should write out in his own words what he is trying to do, then talk with his supervisor.

selves, and what are the real problems emerging out of these situations? Where do they find their lives under particular pressure? Where do they feel the pinch? What kind of fix are they in? If you know the answers to some of these questions, you'll know more about what you're doing.

The best way to start this is to read the teacher's manual through carefully, noting particularly what it says a sixth-grader is like and what he's up against. At this point you might think rather carefully about some sixth-graders that are (or may have been) a part of your family, or about ones you have bumped into in one way or another. Perhaps you can also recall something about your own life at this age. What events occurred when you were in the sixth grade that will sharpen your recollection? What kind of things were you up against? What kind of demands were made on you? How did you react?

For example, describing a sixth-grader the manual says, "She can deny the demand that she become a person by holding on to the security that came from her docile subordination to her family; or she can assert her independence, trying to deny the basic desire to be part of her family." (*Deciding for Myself*, p. 17) This represents a common dilemma for youngsters, and it is one which is particularly acute at this age. But what the manual is saying will only

become concrete for you as you are able to identify the issue in your own life or in the lives of children you know.

Now sit down and write out for yourself a description of the most important areas of concern you think need to be explored in class—areas consistent with what the manual has revealed and reflected in real situations you have known. This part of the description should be written out in sentences and paragraphs and not merely put in outline form. It can then become your most valuable tool as you later plan your strategy for the year and develop your individual lesson plans. (Many people have found it helpful to write out this part in the first person.) Develop all the dimensions and variations you can. What you write need not be polished—it may not be as good as what is already written in the manuals—but it will be *yours*! And if it's yours, and a real part of your thinking, it will help to keep you from floundering.

Part II. Make your own outline of the portions of Church heritage to which the children will be introduced this year. For the sixth grade, for example, the manual and reader suggest the Gospel According to St. Mark. With help from the manual, the reader, the flow of the Church Year, and your own knowledge, you can make your outline. It is of real importance that children be introduced to the great heritage which is theirs.

This completes your basic task area description. It has taken a little time, but it will save you much time and anxiety later on. Now give your rector or director of Christian education a chance to study what you've written, and then sit down and let this consultant help to clarify, deepen, and expand your own description. Now you can really start planning for your class with some confidence.

How does a task area description help? A task area description helps in three ways. Once you've submitted yourself to this discipline of writing it and asking for consultation about it, you will be able to understand much more clearly what your consultant may suggest. He or she may have much to say that is pertinent, but it may remain vague and abstract, and you won't be able really to understand what he is saying, unless you have first struggled through yourself. Secondly, it is now really your description and not merely one someone else has put into a book which you will recall only in fragments. Thirdly, it gives you the ability to listen much more effectively to what the children may say in class and to identify the issues that emerge as belonging within the area you plan to deal with or ranging far outside it.

It is of obvious importance to have a focus of operation and not just to attempt to follow all the leads a group of sixth-graders will throw out. The latter can result in aimless wandering all year with no sense of direction or meaningfulness.

This, then, is something to get at as soon as possible—preferably before classes begin. Write out your task area description, and go over it carefully in consultation with your advisor. You'll find it's nice to know what you're doing!



The observer's responsibility is equal to that of the teacher, each adding his own talent. Teams of a man and woman are often found to be helpful.

The Job of the Classroom Observer

by Francis W. Voelcker

EACH year more and more church school classes are rediscovering the great value of an observer. Teachers and pupils alike find their common task significantly aided and facilitated by the reports the classroom observer makes as session after session unfolds.

What is an observer, and what is his job? Let us make clear at the outset that he is not an assistant teacher. He is not a subordinate in the educational scheme of things. He is an equal in the teaching team of leader and observer. Moreover, the observer, like the teacher, should enjoy membership and participation in the class of which he is a part. Naturally, however, his job is different from that of the teacher. He is part of the full team of teacher-observer-students, and each part of this team adds its own talent so that its victory will be assured.

Much has been written about the role of the observer, and I do not want to duplicate here. The reader is referred to his particular teacher's manual in the Seabury Series and to the March-April, 1955, issue of *FINDINGS* for an article entitled "Goal for Every Parish: a Teaching Team." (The latter was widely distributed in 1956 to all purchasers of the Seabury Series courses in the "Packet of Mid-Year Helps" and by Leadership Training teams in their field visitations.)

The purpose of the present article is to condense what has been said elsewhere and to point up the importance of the observer's function both in relation to the teacher and to the class.

Beyond all else, the observer's chief duty is to

help the class move on with its job in the best possible way. Consequently, the notes which he keeps as the session proceeds relate to the question he keeps uppermost in his mind: What is helping and/or hindering the group as it deals with the task at hand? As members of the group interact, the observer will be helped in his answer to this question by noting the following points. (It may be useful, in fact, to make up a mimeographed check sheet based on these or similar questions, although a check sheet has the possible disadvantage of encouraging stereotyped thinking.)

1. *Class response to the task at hand.* Has the content caught the imagination and interest of the pupils? Why? Why not? Examine the presentation of the material. Examine the teacher's efforts to try to help members of the class identify themselves with the material. Was some reason given for the use of the materials? Was the reason understood by the class? Was there an opportunity for the pupils to ask questions and to clarify ambiguous parts? If the task required some action on the part of the class (such as dramatic play), were the participants clearly and adequately briefed as to the job? Was the task over-pitched or too taxing for the attention span of class members? Was there an opportunity for the class to tailor the task to size if the job was beyond them? Note all the areas which brought favorable response as well as the areas which brought unfavorable response.

2. *Participation on the part of the pupils.* If the



To help a class move on in the most creative way possible, the observer watches for participation on the part of the pupils.

group is old enough to carry on discussion, did the teacher encourage the participation of all members? Was any child overlooked? Was some child allowed too much opportunity to talk? What techniques were used (or might have been used) to involve the whole group? Were these techniques absolutely clear to the group? How did class members respond to the techniques? Was there an opportunity for class members to contribute resources or experiences they might have which would shed light on the problem? Was the class encouraged to think about where it might find resources or resource persons which would help with the problem?

3. *The leadership role.* Many observers overlook the fact that their job requires an objective evaluation of the leadership the teacher gives the class. Did the teacher allow free discussion, or was the "discussion" really centered in the teacher? Was the teacher too inactive, or did he guide the class gently? Was there any evidence of overidentifying with some pupil or idea, or, conversely, was there any evidence of overlooking or deprecating any pupil or idea? With younger children, did the teacher provide opportunities for several activities at one time? Did the teacher accept the "irrelevant" remarks of these young ones? Did the teacher set the bounds in which free activity could take place? Was there equal interest in all productions and accomplishments of each child?

Making Use of Your Observations

All of these suggested questions will not be operative in every session, and even when only a few are operative, no observer can answer them completely. You, as an observer, should begin by doing what you feel most at ease about, and then you can test the adequacy and accuracy of your notes and observations in any of the following ways:

1. *Presenting your report to the class.* If the group is old enough to deal with a report, tell the class members what you have noted, always using a non-judgmental tone and always asking for their clarification by using such phrases as: "If I understood what was going on," or "What do you think about this?" or "I need your help about such and

such." Let the class discuss your report frankly.

2. *Class census.* Ask the class why something happened or why they were interested or disinterested. Ask them how they liked any given part of the session or the content or techniques. Ask them how, in their opinion, things could have been better.

3. *Post-meeting reports.* Perhaps you and your class would find it easier to fill out some form which would get at the areas listed above in number 2. There is no one form that is sacred. Devise your own, and if there is some particular area where you want more detailed information, do not hesitate to draw up a form around this one area. Your teacher's manual will give you help. Most classes respond best to these forms when the members are not required to sign their names.

4. *P.M.R. Committee.* Older children (junior-high-school age and up) can be encouraged to form rotating post-meeting-report committees. Usually these committees consist of three pupils, and they meet with the teaching team at some convenient time (usually after class) to go over the post-meeting reports. The younger members of the committees are asked why they think the class felt as it did. If no P.M.R. forms were issued to the class, this group might discuss the parts of the observer's report in which the observer feels he needs clarification.

5. *Interviewing individual class members.* With younger children, interviewing individual class members is the best approach, although it can be used with any group despite its age. "How did you like such and such?" or "What do you think we should do (or not do) again?" are two good questions. Do not, except under the most favorable circumstances, cross-examine a class member about the behavior of his own class. Keep your questions on the group or content level.

The observer's job during the fifty-minute class period is an active one. Yet for the most part his activity is a silent activity. He does not enter the discussions unless he, through his observations, feels that he can help the class move on. Then he may participate. Indeed, he should enter into a discussion or activity if he feels he can help the class move on with its job. When he contributes, his contributions will be made in terms of what he has observed, not in terms of his opinion regarding the subject itself. If the observer is observing younger children, he may be forced to respond to almost any situation, and he should be prepared to participate on any level which will help the situation.

The observer's job, like the teacher's, does not end with the class session. He will need to meet with the teacher to discuss, in the light of his observations and in the light of the teacher's understanding of the goals of the course, where the class should move. Every Seabury Series manual recommends this between-session meeting.

Observing classroom interaction, checking on the validity of his observations, and meeting with the teacher between sessions—these are the jobs of the observer. They are hardly jobs that are second-rate or jobs that should be commissioned to an apprentice or assistant teacher.

A relaxed atmosphere and genuine interest on the part of adults and children marks this third-grade class at St. Paul's Church, Akron, Ohio.



With this issue, FINDINGS initiates a series of articles about specific departments and age-level areas. Here an experienced educator reassures teachers who question their ability to teach primary children by the Seabury method.

Teaching the Primary Grades

by Elizabeth M. Rodenmayer
Associate Professor of Christian Education
St. Margaret's House, Berkeley, Calif.

“YES, I'd like to teach church school. I'd most like to teach young children—maybe even first grade—but if you are going to use Seabury material, I'm not sure I can. From what I've read and heard, the whole approach sounds so right, but I just don't know enough. From what I have seen of it, the teacher's manual doesn't give enough direction. How would I know where to start or what to do?”

How many of us have said this? And yet, do we ever “know enough”?

In many ways six-, seven-, and eight-year-olds are the most difficult children to teach. Their world is enlarging rapidly. Their vocabularies are not growing fast enough to express all the interesting and exciting new discoveries they are making. Because of their inability to articulate, we underestimate their ability to understand. School means “growing up” and learning to read and write and make new friends, and at the same time it means a fear of not being able to measure up. The authority of parents and the authority of school teachers sometimes clash. Life is all of a piece. It is not neatly compartmentalized as logical adults try to make it. Everything is interesting and exciting. But—Who am I? Where do I belong? What are limits of authority?

Herein lie some of the pressure areas in which we must try to help children face the reality of their

lives. There are seldom clear-cut answers, but there is no situation to which the Gospel does not speak to help people of all ages find their place in the redemptive fellowship. As one grows in the knowledge and love of God, one is increasingly able to meet and deal with the constantly recurring pressures of life.

To deal specifically with your task as a teacher of six-, seven-, or eight-year-olds, how do you go about it? To be even more definite, how do you go about teaching the first grade?

The first thing you will do is to read the manual, *The Church Is My Home, Too*. Read it slowly and thoughtfully. Even the title gives a clue to what the course is about, doesn't it? All right. Now read the pupils' readers, *Tish and Mike*. Did you have a particular six-year-old in mind as you read the stories? Perhaps you have one in your own family, or at least know one well; or you may remember many things about yourself at that age.

It is obvious now that you must know what a first-grader is really like if you are to be effective. Reread the first chapter in the manual until you have a pretty good picture in your mind. You may want to talk to a first-grade teacher in a public school. Watch six-year-olds at play. Observe them at home. The children themselves are the key to your task.

Now read the rest of the manual again to see

how other teachers have dealt with the children and their problems, and what ideas and resources are suggested. Remember, the manual is not designed to tell you what to do week by week. It is a tool, or a springboard, to give you direction and assistance in using *your* insights and experience in guiding *your* class to live and grow together in the Christian fellowship.

Before you start teaching, you will want to have a pretty clear idea of your goal for the year. One of the most helpful ways to determine your goal is to write your own description of what you want to do. (See "It's Nice to Know What You're Doing" on page 5 of this issue of FINDINGS.)

Recall the experiences of your own childhood and check them against Chapter 1 of the manual. What stands out? "I remember my excitement in going into the first grade. I really was 'grown up.' But I also remember the cold spot in the pit of my stomach because maybe I wouldn't learn as fast as the others. Learning to read looked impossible. What would people think of me? Would I be able to pass into the next grade?"

"My sister was born the fall after I was six. Until then I had been the only child. What would happen now? Would Mother keep on loving me?"

"The mother of one of my school friends died. Suppose my mother died!"

"I remember the ghost stories told us by a neighbor and the nightmares that followed."

"I remember the day the teacher asked me to stay after school to help with some project, and Mother came all the way to school looking for me because I had not come directly home when school was dismissed. Which authority should be obeyed, my mother or my teacher?"

"I remember going with my parents to someone's house for dinner. I was kept in the kitchen with the younger children of the family to eat cereal and pudding while the adults had a 'real' dinner in the dining room. Why? At home I was a member of the family even when there were guests."

These are some of the pressures I remember. The manual describes similar ones and others. Write in your own words what you see to be the areas of pressure for six-year-olds.

Next, what are the resources, particularly in the portions of the Church's heritage, to which you wish the children to be introduced this year? Some of them will certainly be found in the services of the Church, especially in Morning Prayer, Holy Communion, and Holy Baptism. These are the services first-graders will certainly attend during the year. There will be Bible stories, stories of the Church at work in other times and other places, prayers, psalms, hymns, the Christian festivals and seasons, the church building, its people and parish activities.

Having written a description of what you plan to do during the year, take it to your priest or director of Christian education for discussion. You may think the book says much better what you have tried to say. Perhaps it does, but this description is expressed in your language and is the product of your insight, understanding, and knowledge. You are al-

ready involved. This is a description of *your* task with *your* class—not someone else's. The book provides the framework. You give it life. Your rector or D.R.E. will give real help in assisting you to clarify and deepen your thinking, as well as practical suggestions for reading and study.

The year ahead begins to look exciting, doesn't it? And a bit frightening? And perhaps not quite so impossible?

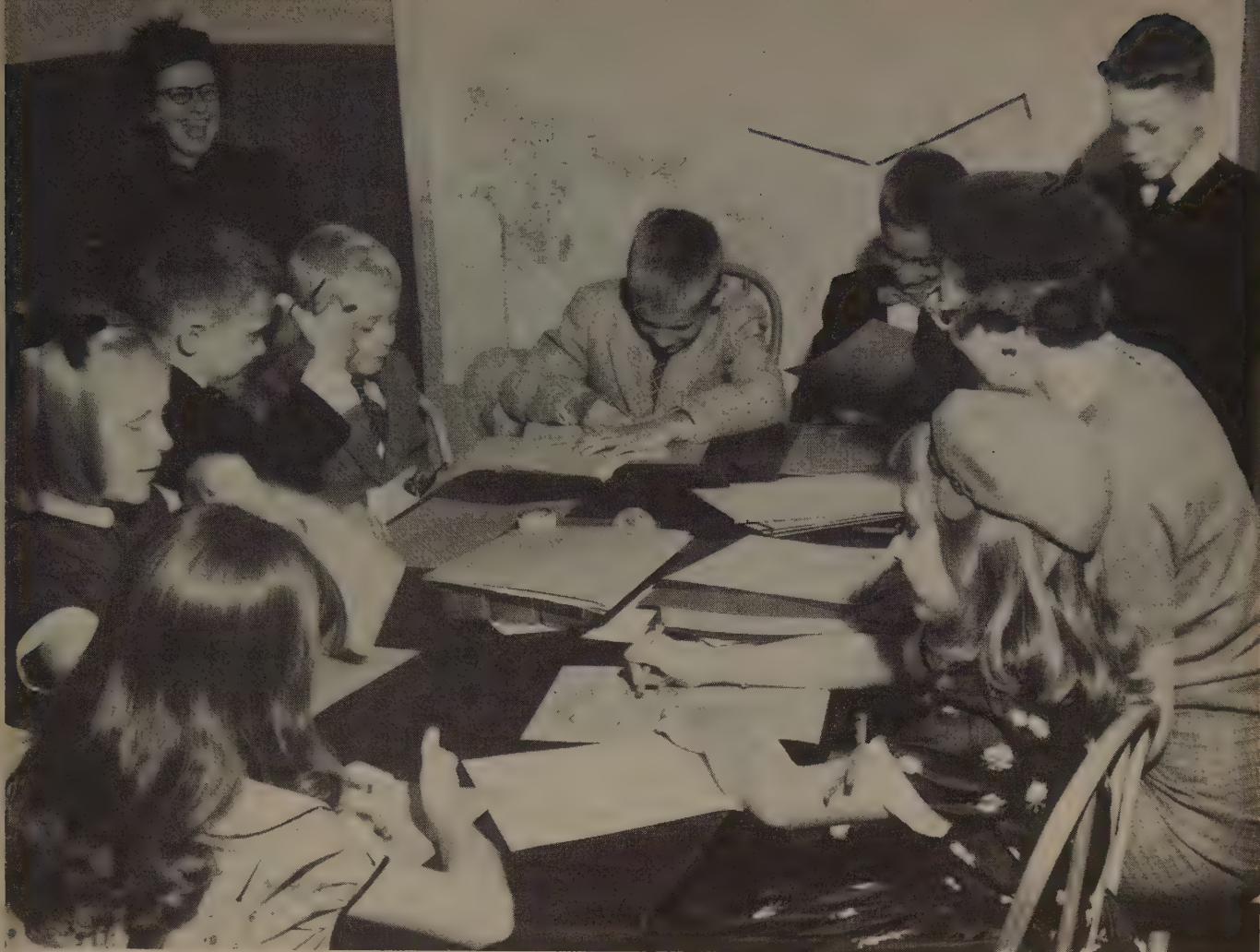
Let's stop a minute. Do you remember saying you "didn't know enough"? Aren't you discovering that you already know more than you realized? What about all the things you remember about being six years old yourself? Because you are going to teach six-year-olds, do you find you are already more aware of them and what they are like? When you see a picture, read a story, observe human behavior, do you find yourself wondering what it would mean to a first-grader? Have you already discovered that you know more theology than you thought you did?

Theology is "the science concerned with ascertaining, classifying and systematizing all obtainable truth concerning God and His relation to the universe," says one dictionary. Before truth was classified or systematized, it was experienced. The terms are symbols for the fact. God was active in His universe, in the lives of His people, before the words were coined. He continues to be active in the lives of all of us whether we know the words or not. We believe that He came into His universe and lived and died and rose again that we might be saved, but we may not always be familiar with such terms as *incarnation*, *atonement*, *salvation*, *redemption*, which are theological terms for expressing these truths that were first experienced.

The important thing is that God does act in our lives and that we become increasingly aware of it, and that the children in our care have opportunities to experience the truth of God and His redeeming love no matter what their age. Don't be afraid of what you know is true.

Now for some further practical helps. What resources are easily available? We have already mentioned your rector and/or D.R.E. One or both of them have undoubtedly already announced plans for regular teacher-training sessions, besides the arrangements made for you and your observer to have periodic conferences with one or the other of them. In addition to this type of help, consult your parish library for background reading. Attend regularly the services of the Church—for your own spiritual growth and strengthening and understanding as well to practice your private devotions. This is a good time to add the children in your class to those for whom you pray. Your own participation in the Christian fellowship of parish life is a necessary and available resource.

By no means the least important help is your observer. He (or she) is your right hand. Use him. He is familiar with the teacher's manual, the pupils' books, and your general plan for the year. He is the person who, not having the responsibility for actual teaching, is free to observe the reactions and development of the children. He has his fingers on the pulse



"The whole approach sounds so right . . ." and obviously it works in this third-grade class at St. John's Church, Charleston,

W.Va. Varied activities capture the interest of these primary boys and girls.

of the class. He will develop in sensitivity as to how you and the children are responding to each other. He is your most valuable asset in planning from Sunday to Sunday. He is a creative critic.

The parents of your children are a necessary resource, too. They want to know what their children are doing. You want to know about responses at home. Have the parents of the children in your class read *Tish and Mike*? (Use the same stories in the classroom if the children seem to want them. Don't be afraid of repetition. Young children want to hear stories over and over when they are relevant to a real situation in their lives.) Do the children talk about church school at home? In what way? Some teachers have found it a good idea to ask the observer to take the class two or three times during the year so the teacher may be freed to spend this hour with parents. Others have arranged to be present occasionally at a parents' class in order to meet and talk with those parents who have children in the first grade. Or you may ask the parents of one child to invite other parents to their home for an evening or afternoon so you can meet with them to discuss their questions and concerns, and to gain their help. You will have other ideas as to how to establish a relationship with them.

There are two or three books, besides your manual and *Tish and Mike*, that you may want to

refer to frequently. One of these is *Our Prayers and Praise*, the third-grade pupils' book in the Seabury Series. It will be invaluable for you and the parents in helping even first-graders participate in corporate worship and begin to become familiar with some of the Church's heritage. *More Than Words*, the seventh-grade resource book, will be a help in understanding many theological terms. You will want a subscription to *FINDINGS*, particularly for articles appropriate to your grade and its helpful commentary on the "propers" for each Sunday. (These are the proper Collect, Epistle, and Gospel selected for use throughout the year on each Sunday and special day.) You will discover other useful references through your library, rector, D.R.E., and in the bibliography in Chapter 4 of your manual.

The task of teaching a church school class is not yours alone. If you were doing it alone, it *would* be impossible. You are the one chosen to represent the Church at this time in this spot. This is the task of the Church; you are the mouthpiece. All of the Church's resources are for your use.

All six-, seven-, and eight-year-olds have characteristics in common. At the same time each one is a person. There is no other quite like him. It is exciting to see each one grow and become more nearly the person God wants him to be. To have part in this, with God's help, is both a task and a privilege.

Involving Parents in the Church

by Portia F. Bowers

Through their experience with parents' classes, parishioners at St. Mark's, New Britain, Conn., made a rewarding discovery about God's power, their director of Christian education reports.

THE advent of the Seabury Series has brought with it many challenges and opportunities for involving parents in the educational program of the parish church. Two opportunities are incorporated in the necessary conditions for the successful use of the Seabury materials—family worship in the church on Sunday, and a weekly class for parents and godparents. I've been asked to tell the story of how our parish, St. Mark's, New Britain, Conn., has made use of these opportunities to involve parents in its life.

Working with parents has been a rewarding undertaking for all who have participated, though naturally there have been many moments of frustration. The parishioners have been able to live and work through the frustrating experiences because they have absorbed the conviction of the rector, the Rev. Reamer Kline, that something important to the life of the parish can be done (no matter how difficult it may seem) by the power of the Holy Spirit that comes to God's people when they are working together in His Name.

Two years ago, parents and children were given the opportunity to come to church at the same time to worship together, to attend classes with their own age groups, and to leave for home at the same time. The Sunday morning schedule was revised to give ample opportunity for family worship and a fifty-minute class session, and still to retain the eight and eleven o'clock services and the informal breakfast following the early service. The family service was scheduled for 9:10 A.M. and has worked very well. All children from the fourth grade up remain through the sermon, which is always related to some area of Christian education under discussion in the parents' class.

A second church school with worship and classes for children from kindergarten through grade six is held during the eleven o'clock service. Children in grades four, five, and six attend the first part of the regular service and leave for their classes during the sermon hymn. Children in the first, second, and third grades attend this much of the church service once a month.

In order that as many parents as possible could



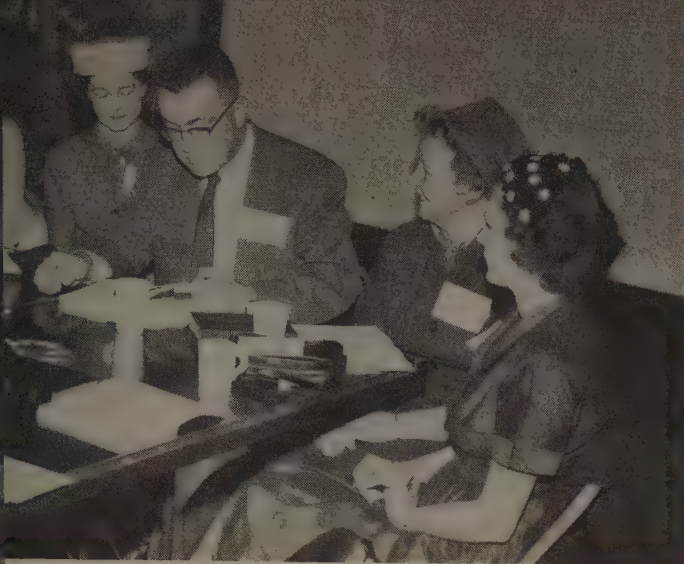
attend church, a baby sitter was employed by the parish to take care of babies and small children under three years of age.

We have had a wonderful experience with the family service. Families have made use of opportunity to worship together and to go forward to the communion rail together at the Holy Communion. Children not confirmed cross their arms to indicate that they are not to communicate, and the priest lays his hand upon their heads to bless them.

The preaching at both services is really a team affair. Not only do the rector and curate share this responsibility, but they ask me to join them each week at a "sermon luncheon" to discuss sermon topics. The sermon at eleven o'clock always is based on the column in FINDINGS, "What the Church Is Teaching Week by Week." The 9:10 sermon is intended to help the parents' class and other elements of the parish from the educational point of view. Because of the discussion in the parents' class, the sermons are really heard. We are really doing our best to correlate all phases of Christian education—to have a total program.

The parents' class following the family service was first organized with a leader and recorder. The rector acted as a resource person. The texts were *Families in the Church* and *Man's Need and God's Action*. *Families in the Church* was followed almost to the letter. Leaders and recorders were appointed by the rector for a term of three months. There was a steering committee, but it only met a few times the first year. This left the leader with nearly all the responsibility for conducting and planning the class sessions. Fortunately, we had exceptional leaders in the group, even though most of them had not participated previously in the church in leadership capacities, so the class managed to continue.

Another reason the class continued through frustrating times was that the rector's presence each week gave the leadership and the group real support when they needed it most. The rector acted only as resource person and seldom participated verbally unless called upon by the group, but he was also available during the week to meet with the leader if he needed help.



All Saints' Church, Cincinnati, like St. Mark's Church, New Britain, has found the parents' class an essential element in the parish's total Christian education program.

At first the class met in the nave of the church. Many persons found it difficult to participate freely in this atmosphere, and it was also difficult at times to hear what the person in front was saying. The class now meets in the chapel where the chairs can be arranged in a large circle or in several small circles. This has helped a great deal.

By the end of the first year we noticed that the class would make progress for a period; then it would stand still. Parents talked freely and learned from each other when discussing their children's problems, questions, interests, or experiences. When the class discussion was in the area of their own faith, however, many were unable to participate and some left the class because they felt that their religion was a personal matter. Others left because they did not like to be taught the Faith through the group process; they felt the group was merely sharing ignorance and not learning anything. The latter preferred to hear a lecture from someone who knew what he was talking about, and they are now content to hear the sermon each week.

For those who remained, there was always the realization that the group got so far and no farther. What could be done to help this class move on?

My training at a Laboratory on Church and Group Life and at an Indiana University Institute for Adult Religious Education at Seabury House helped me to see that the class was following the parents' manual too closely. I realized that our national Department of Christian Education intends us to use this material only as a *guide* and wants the help of parishes in developing a program for parents. The Department's program, as is natural, is as yet still in its infancy.

In the fall of 1956, after the class had been meeting for two months, the rector and I met with the steering committee. The committee was determined to carry through the group discussion method of learning. We carefully evaluated the experience we had already had, and then decided what we could do to strengthen the process where it was weak.

The steering committee now meets every week, immediately following the parents' class, for the purpose of training the leadership and deciding the topic

for the following week and how it will be presented. The committee also evaluates the *process*, that is, the response of members, the success of the presentation, and so forth. This group, of which the leader, observer, and recorder are members, is the group behind the group—a very important factor in the success of discussion groups conducted by trained or untrained leadership. This is still the method we use, and it is working very well. Learning is really taking place, and the depth of learning has increased as the year has progressed.

I act as the trainer of the leadership group and the parents' class. My aim is to train leadership, not to run the steering committee or the class. At first I spent a great deal of time in acquainting the committee with some helpful things in group process. We learned about the role of the observer and how having an observer could help the class. (See page 7 of this issue.) We discussed the role of the leader and how to lead discussions. We also talked about the role of the participant in a group and how we could become better participants. At the same time, I was training someone else to be the trainer of the committee and the class.

As the members of the committee learned about the group process and were able to take over the training of future leaders and committee members, I withdrew more and more. At the end of the year I was still attending most of the steering committee meetings but was following the class itself only by tape recorder. With the beginning of this new church school year, I shall be stopping in only occasionally; one of the members is ready to take over as trainer.

The leadership of the class still rotates every few months. However, the observer usually becomes the leader, and, if not, some former leader who is on the steering committee is recalled. If persons show leadership ability, either for the role of leader, observer, or recorder, they are asked to be on the steering committee. We also ask those who have a lively concern and interest in the group, even though they may not want to be a leader, to attend. Furthermore, we count on the former leaders to remain on the steering committee in order that they, rather than we, should appoint and train the leadership teams. They are doing so increasingly.

The rector continues to act as a resource person for the class, but he does not attend all of every session since the group knows now when to call on him and when to get someone else in his stead.

Each week the recorder writes a summary of the class discussion. This, together with the topic for the following week and suggestions for reading, is mailed to each member of the class.

Our parents' class is now going strong. Parents are learning about the Faith, and are being involved in the Faith, by making use of the opportunities to worship and to study which the new educational program of our Church has made possible. We hope the parents in your parish will do likewise.

The big question for senior-high-school leaders is "What study course to use." Try letting your group "write its own," counsels the editor of senior-high materials.



Suggestions for Senior-High Leaders

by Florence Lukens Newbold

ARE you the teacher of a senior-high-school class? Do you feel frustrated that to date the Seabury Series has not produced any material for senior-high-school students? Are you again facing the question, "What materials, what study course, shall I use?"

Perhaps you know and have used *The Challenge of the Church* by Randolph Crump Miller, *The Religion of the Prayer Book* by Pell and Dawley, or one of the other courses listed in the National Council's pamphlet "Recommended Church School Courses for 1957-58." Your program may have worked well, but since some of the same young people will be in your group again this year, you need a different course. What are you going to do? You hear that the new Seabury Series course for the ninth grade is quite good, so you read it hopefully. You reflect that this may do for ninth- and tenth-graders. But will it interest older boys and girls? You have such a wide age-range in your group!

And so you ponder, "What study course to use?" The answer is simple! Consult your group of high-schoolers and find out from them what they are interested in.

As you talk, keep in mind the activities and interests of groups other than your class. If yours is the only high-school group in the parish, the task of planning for the year is simple. If most of the young people in your parish meet as a group Sunday morning and again in the evening as a young people's organization, the programs of each should be worked out in relation to the other. They may complement each other, or they may have no relation. But the advisers and groups themselves should know what the others are concerned about and working on.

If the members of your class do not know each other well, part of your first meeting might well be given over to getting acquainted. Let your young people find out each other's names and nicknames; get them talking about how each spent the summer, what courses they are taking at school, what sports and hobbies interest them, and similar teenage interests. And be sure you and your co-workers share your interests with them, also. (Such sharing will not be necessary if you and the group have already spent a year together, or if you are in a small parish where everybody knows each other.)

This fellowship, begun at the first meeting, can be nurtured in a variety of ways. For example, plan a "cook-out" before the weather turns cold or have a simple party at your home or the home of the observer. Go roller-skating or ice-skating. A suggestion that comes from your class, rather than from you, will probably be most successful in uniting the group.

You will have to be the judge of when the conversation at the opening session has broken the ice and brought to light sufficient interesting information. Do not permit it to drag on too long. The real purpose of your first meeting is to get to know each other and to discover what the young people are thinking and talking about, what they want to know, and what concerns they would like to discuss. If you have created an easy relationship with your class, and they feel at home with you, they will talk readily. As their teacher, ask an opening question or two, then follow up with an occasional prodding question or try to bring a silent member into the discussion.

To find out young people's interest and concerns, it is better not to ask direct questions. Instead, ask

what their friends and classmates at school are thinking and talking about. Such questions as these should serve your purpose: "What do your friends at school talk about?" "Is there anything that bothers someone you know that we might talk about in this class?"

Or you may want to start the members of your group thinking about the Church and church school or about their young people's organization. A direct question may then be used. For example:

"Of all the classes you have attended in church school, in which one did you learn most? What stands out in your mind?"

"What have you learned about God (or the Church or the Bible) from attending church school?"

"What is your most vivid memory of church school. How old were you? Why do you think you remember?"

You will probably get both positive and negative answers. Be prepared for both. In reflecting on the reasons for the answers and what they reveal, you may find a lead for opening sessions of your group.

Other questions to start your class talking at the first session are: "What would you like to find out about in class this year?" "What would you like to do together?"

If you have a co-teacher, observer, or helper, get him to write down everything that is said on a blackboard or on a sheet of newsprint, using the phraseology of the teenagers as much as possible. If you have no helper, you will have to do this yourself. (To ask a class member to take notes at this time prevents his participation as a member of the

group. Later, the young people can be called upon for such help.)

Listing the interests and concerns of the class will take ten or fifteen minutes.

After giving the group time to think about additional things they want written down, ask them to put their answers into categories. You may have to suggest one or two of the categories, to start them off. Your list may look something like this, or it may be entirely different.

I. Religious Questions

Who or what is God, really?

I don't know much about the Episcopal Church.

How can I find out why we do the things we do in church?

I want to know more about the Bible. Is it true?

I'd like to know more about other faiths. Can we visit some other churches sometime?

Do Communists worship God?

II. Vocational Interest

What subjects shall I take when I go to college?

What job is there for me after I finish high school?

How do you get into church work?

Why bother with college? I'm going to be drafted as soon as I finish high school.

III. Christian Citizenship and World Affairs

The world's in a mess. What can we do about it?

Can't we help the children in our community?

Can't we do something about juvenile delinquency?

I think the bomb testing should be stopped.

Religious questions, vocational interests, Christian citizenship, and personal relations—all are vital topics to such a group as

this. Youth wants to know what the Church is teaching in these areas.



Senior-high students want to be caught up in a subject. They want to think, not to be told. Once you discover their interests, you will find they have almost written their own course of study.

IV. Relationships

My parents do not understand me. They won't give me a doorway.

Why do adults sometimes treat me as a grownup and sometimes as a child?

Why are teachers so grouchy?

How can you be popular, and how do you keep your popularity if you have it?

What about petting?

How do you know if you are really in love?

How do you prepare for a marriage that will last?

This list is only suggestive. The very activity of making a list of interests, and trying to put the questions and remarks into appropriate categories, involves young people in the project of program planning. They are then more likely to be receptive to the plan that evolves.

Two publications of the Department of Christian Education are suggested as resources for your program planning. The first, *Growing in Faith*, is the teacher's manual for the ninth grade, and it contains material for the tenth grade, also. It is for the use of teacher or adviser, not for young people themselves. It will help you to help your class if the members ask such questions as, "Is the Bible true?" "How can I grow in my faith?" "What does 'duty to God' mean?"

This manual will help you also in dealing with the seemingly secular concerns in which your young people express interest. Examples are the pressure of group opinion, getting away with things, the need to have fun in life, parental authority, betrayal by friends. Chapter 8, "Lesson Planning," and Chapter 9, "Suggestions for Conducting Classes," will give you considerable help of a specific planning nature.

You will find that this manual suggests a resource book for young people to read and use as background for their discussions. It is called *Old Testament Roots of Our Faith*. The teacher's manual suggests when, how, and if to introduce the book in class. Its usefulness depends on your approach as teacher and the extent to which your young people are caught up in some of the questions and areas of interest suggested above.

The second publication is the Episcopal Young Churchmen's Notebook for 1957. It suggests units of study in such areas as:

Prejudice, where relating to "foreigners" in a depressed area is discussed and the questions of whether your youth group or class is open to everyone, or only to people "like us," is examined. The areas of tension and misunderstanding between teenagers and parents are covered.

There is a suggested Bible study on discipleship in which the confirmation vows are re-examined.

In the area of prayer, suggestions are made for a "laboratory" experience. Some of the questions are: "Why is it hard to pray? Is it important to pray

every day? Why pray, anyway? What good does it do?"

In still other areas the questions range from "What does your community offer teenagers as an informal meeting place? What can youth do about it?" to "Why am I an Episcopalian? What do Episcopalians believe? Why? What do other Christian bodies believe? Don't they all ultimately believe the same thing? Are we a Catholic or a Protestant Church? Why? Can youth participate in the ministry of reconciliation? What about the young people who are in trouble? Is there anything that youth can do?"

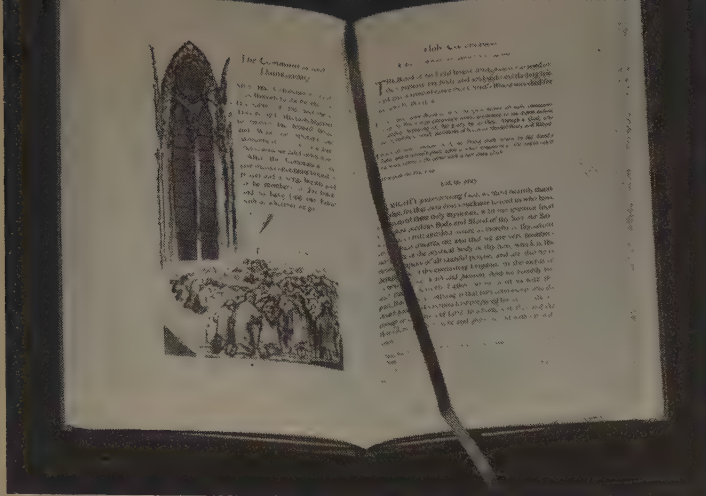
The 1956 edition of the Notebook (your parish youth adviser may have a copy, or single copies of the study guides are available, as long as the supply lasts, from the Youth Division, 28 Havemeyer Place, Greenwich, Conn.) carries units on such topics as Love and Marriage, Christian Vocation, Christian Citizenship, Freedom and Authority. These study units employ various devices to help you guide the group to a deeper level. They recommend additional materials, such as audio-visual aids, that are relevant to the subject being explored.

If none of this resource material meets the interest and needs of your group, the next move is for you to look again at the listing in "Recommended Church School Courses," referred to at the beginning of this article, to see which one is best suited to your high-school group.

Whatever course you choose for resource material, begin with the interest, experiences, and concerns of your young people. Teenagers do not want to be talked to; they want to be talked with; they want to have a great share in the talking, to feel free to make their contributions in an easy, natural way. Experimental classes at the high-school level emphasize the fact that young people want to be caught up in the subject being explored. They want to think; they do not want only to be told. They are used to making thoughtful contributions in their classes in day school and are ready for this approach in church school.

This does not, however, eliminate the need for you to "tell" them things at certain times. As teacher, you stand ready to share your knowledge and your experience with your class. When you do not know the "answer" or the information asked for, say so, and suggest that you, or someone in the class, bring in the needed information or data next time. Teenagers respect this approach and the fact that you are learning and growing, too.

Whether your senior-high-schoolers meet Sunday morning or Sunday evening, meeting them at their own interest level, helping them to grow in their understanding of relationships and in concepts of Church doctrine, will prepare them and you for the Seabury Series senior-high courses, the first of which, *Belief and Behavior*, comes off press in June, 1958.



Our Prayers and Praise

A PRAYER BOOK FOR CHILDREN

Nearly every Episcopalian takes great pride and joy in the magnificent heritage that the Episcopal Church has in the Book of Common Prayer. In it resides for his use each day, and at times of great moment in his life, the helps, the comforts, the strengths, and the assurances that are contained in the doctrine, discipline, and worship of the Church. This is the book he wants all his family and friends to know and love as he knows and loves it.

But what of his children? Or, if he is a teacher, what of his pupils? Or, if he is a pastor, what of his young parishioners? The Book of Common Prayer is not an easy book for young minds to master. Its language, while majestic and moving, is often over-powering and remote to a child unless he is given supplementary material to guide his understanding. It is barren of illustrations; its appendixes are filled with a great reservoir of material that confuses a child's seeking mind; its rubrics are meant largely for the clergy, making its aids for worship less than ideal for young children.

Illustrated editions of the Book of Common Prayer have been published, but the illustrations are usually holy pictures interleaved here and there with little regard for the text. The assumption seems to

be that since it is a holy book, holy pictures are bound to fit in at almost any spot. Others have published books of devotions for children which are based on the Prayer Book but which use a different text and format. Although these books may be helpful, their use places on the older child the burden of unlearning the book of his childhood. It also ignores a child's strong desire to use the same book his parents are using.

It is no wonder that parents, teachers, and pastors continually ask publishers for a prayer book for children. From experience, we feel sure that they mean an edition of the Book of Common Prayer that a child can learn to use and love, one that will lead him to a fuller and more meaningful use of the Church's great book of worship as he reaches the stature of a mature Christian.

It was with these thoughts in mind that the Department of Christian Education of the National Council, through The Seabury Press, made available to the whole Church a prayer book for children called *Our Prayers and Praise*. It is the pupil's book for the third-grade course in the Seabury Series (see FINDINGS, May, 1957, page 17), but it is not limited to use with third-grade classes, nor is it limited to use in

churches which have adopted the Seabury Series as their curriculum. *Our Prayers and Praise* can be used with great profit by any child, parent, teacher, or pastor, whether or not either the child or the adult has ever heard of the Seabury Series church school materials. What is more, it can be used by the child himself, alone, if he has had no more than the briefest introduction to the practices of the Episcopal Church.

Children want to emulate their parents. In *Our Prayers and Praise* they will be using a book of worship that will help them to do just that. It is a beautifully illustrated book printed in two and four colors, with the illustrations closely related to the text. These illustrations were created by a Sister of the Community of the Holy Spirit especially for *Our Prayers and Praise*. She has achieved a beautiful stained-glass quality in these excellent examples of graphic art, a quality that is not only sensitive, imaginative, and original, but also deeply devotional in its appeal to the eye.

Our Prayers and Praise contains the text of Morning Prayer and Holy Communion, line for line and page for page as they are found in the standard Book of Common Prayer, plus all the Collects of the Church Year. Some of the rubrics have been simplified. Brief explanatory notes are included for the use of boys and girls who are learning to know and participate in the worship of the Church. The type is large and clear, and the comments, by Massey H. Shepherd, Jr., and Robert N. Rodenmayer, will help the primary or junior child bridge the gap between this book and the Book of Common Prayer he will use later as an adult.

One of the happiest ways for children to learn is by using facsimile or miniature versions of the tools and implements they will use as adults. *Our Prayers and Praise* is such a learning tool. It will serve children well until they are ready for the Book of Common Prayer itself.

Our Prayers and Praise is handsomely bound in bright red cloth and is graced with a gold cross and a scarlet ribbon marker. A child will treasure it and will use it in church, in class, and at home.

speaking of Books

Guild of the Christ Child

Published by the Diocese of New York, Amsterdam Ave. at 110th St., New York 25, N.Y. \$1.00

Many parishes have been using Guild of the Christ Child materials for years. Now a new set has been issued by the Department of Christian Education of the Diocese of New York.

This material consists of: (1) a red folder containing a permanent record of when mailings have been sent; (2) eight printed letters to be sent to parents and godparents immediately after the birth of a child; at his baptism and on anniversaries of his baptism; and once at Christmas, Easter, and Whitsunday. The great merit of these materials is that they link the child's growth with his distinctively Church life.

Parents will appreciate certain book lists which are included. The cards for the children are attractively printed, though possibly with overly sweet picturizations of angels and the Christ Child. The accompanying pamphlet, *What the Church Expects of Godparents*, is excellent to put into the hands of those important members of the Nursery Roll team.

*(The Rev.) Kendig Brubaker Cully
Seabury-Western Seminary
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of Christ. Two other volumes have already been published: *Come and See* by John Skoglund and *The Big Difference* by Barton Hunter. Each volume is basic to the content of the Christian faith and attempts to answer questions that man asks about himself, about life, and about religion.

How Free Are You?

By Robert H. Hamill. Published for The Cooperative Publication Association by Abingdon Press, 1956. 96 pages. \$.75

This very readable book brings into sharp focus the difficulties man encounters as he seeks to be free. It deals briefly with the freedom of person, freedom to learn, economic freedom, civil liberties, and religious freedom.

In speaking of the imposition of the law upon man, the author compares the "thousands of rules and regulations which restrict a fellow's daily freedom" today with the 613 laws which the ancient Jews had to obey. He then points out that the Christian understanding of freedom must include freedom from the law. "The Christian revolution against the law is a profounder thing. It rebels against the whole idea that obedience to law can usher a person into a useful or happy life."

In developing the thesis that God wills men to be free, Robert Hamill stresses the necessity for responsibility, both in decisions and in behavior.

The author sums up his presentation by pointing to three fundamental needs of the man who is to be free. He needs "*the capacity to determine his own behavior; . . . the external opportunities to express those purposes; and . . . an ultimate goal to which he can relate his freedom.*" (p. 79)

This book is recommended for its readability, its simple presentation of a profound yet popular subject, and for its practical suggestions on the use of the material. The last chapter, "How to Use This Book," is helpful for the individual reader and for groups who will read and discuss the issues presented. Groups of young adults and of senior-high-school students will find it provides material for exciting meetings.

A brief annotated bibliography provides further reading for those individuals and groups who wish to delve deeper into the paradox that "freedom is bondage."

*Florence Lukens Newbold
Department of Christian Education*

The Stranger in My House

By Walter W. Sikes. Published for The Cooperative Publication Association by The Bethany Press, 1957. 96 pages. \$.75

"Who am I?" and "How can I relate happily to others?" are burning questions not only for the Christian but for all men. *The Stranger in My House* attempts to offer guidance in searching for answers to these questions. American education offers us knowledge in many branches, but still, "as human beings we are plagued by uncertainty about our nature and duty and destiny." It is not easy to bring the knowledge we have to bear upon the issues of our lives.

This small book presents a brief picture of what the physical sciences can teach man about himself, what philosophy can reveal, how psychology and psychiatry can help, and how all these branches of learning may contribute to self-understanding within the Biblical doctrine of man.

How many educated persons

Editor's Note: Prepared for the young adult group (ages eighteen through twenty-five) and suitable for many seniors in high school, the two following books are part of the "Faith for Life Series" sponsored by the National Council of Churches

would agree with the author: "I can handle just about everything I run up against better than I can handle myself!" He goes on to say, "To be consistently one's real self—burglar or saint—is perhaps the most difficult of all things." For persons who feel this way, and seek not only self-knowledge but a deepening of personal faith, this book is thought-provoking reading.

Mr. Sikes helps to clarify the meaning of the fact that God enters into our choices and decisions, enabling us to fulfill His purpose for our lives, when we choose to live as His children and to accept a Lord and Saviour to pick us up when we fall. The author also makes suggestions for finding deeper meaning in the mystery of death and the life which is beyond.

The person who wants to be at home, and not a stranger in his house, will find this book interesting. However, group use of the book will enable each reader to get more out of it. Session plans are outlined for thirteen meetings and suggestions are also given for seven. The thirteen-session outline might be helpful for Sunday morning groups; the seven-session plan would lend itself to longer evening meetings.

Leaders will find that additional resources can be brought in from the books of *THE CHURCH'S TEACHING*, especially *The Holy Scriptures* and *The Faith of the Church*. *The Stranger in My House* and its companion volume, *How Free Am I?* (above), can serve as excellent resources for a group discussing *Christian Living*.

Maude Cutler
Church of St. Luke and St. Paul
Charleston, S. C.

Reading the Bible: A Guide

By E. H. Rece and William A. Beardslee. Prentice-Hall, 1956. xii + 188 pages. \$3.75

This book should be warmly welcomed by church school teachers and other laymen who are seeking to understand the story told by the Bible. The authors are thoroughly aware of the best of modern scholarship, but their purpose is to present only that amount of technical introduction and historical background which will contribute to a more intelligent and fruitful reading of the Bible. Only selected portions

of the Bible are treated directly, and in many areas there are reading lists with appended questions designed to stimulate interest and study. Maps, tables, and charts add to the value of the book. This should be a most useful handbook when used in accordance with the authors' intent as a guide in the reading of the Bible itself. It may also be highly recommended as a textbook for an adult Bible study class.

(The Rev.) Henry M. Shires
Episcopal Theological School
Cambridge, Mass.

Who Is Jesus Christ?

By Stephen Neill

The Cross Is Heaven

By A. J. Appasamy

A Letter of Wise Counsel

By Edward A. Maycock

Religious Liberty

By Giovanni Miegge

"World Christian Books," Association Press, 1956. \$125. each

Bishop Neill, who has already written two volumes in the World Christian Books series, has contributed a third equally good. *Who Is Jesus Christ?* attempts to answer the question which is forever being asked. Bishop Neill points out the answers which the Church has rejected as false, and then the answer that the Church came to accept as setting forth truly the nature and being of God. Bishop Neill does not leave the reader with simply an answer to the question; he insists that those who know Christ must be His witnesses. He covers the whole field of Christian witness as it encounters the non-Christian world.

The Cross Is Heaven, edited by the Bishop of Coimbatore, is a brief biographical sketch of Sandhu Sundar Singh and a very excellent selection of the writings of this man who was known throughout the world for his unique Christian witness.

A Letter of Wise Counsel is an excellent commentary and study guide on the First Epistle of Peter, with the comments relating primarily to the problems met by the younger Churches and Christians everywhere.

Religious Liberty emphasizes the thinking of an outstanding leader and scholar from the Waldensian Theological Seminary in Rome. Surrounded by the Vatican, Prof. Miegge has had his wits sharpened

and makes a very able and penetrating analysis and defense of religious liberty, dealing with the rather frightening facts in Christian countries, the Communist world, and the non-Christian world. This theme has concerned greatly the World Council of Churches, and *Religious Liberty* makes a real contribution to the subject.

This set of four World Christian Books brings the total to sixteen now available under the sponsorship of the International Missionary Council to which we are related through our Overseas Department and the Division of Foreign Missions of the National Council of Churches.

(The Rev.) James W. Kennedy
Church of the Ascension
New York, N. Y.



The Church Is There

By Leslie E. Cook. The Seabury Press, 1957. 64 pages. \$.95

This is a moving account of the Church's work in responding to pressing human needs. Its vivid eyewitness accounts tell of Church care for Hungarian refugees, for the homeless in Hong Kong, for the embittered Arabs in Gaza, for the stricken in Israel, in Malaya, in India, and in places the world over.

It makes clear the incredible extent of human suffering in the world today, and although the burden of this may not be new to many readers, the fact of the Church's almost superhuman rescue work for these sufferers will surely be news to many. But, best of all, after his eloquent and dramatic illustrations, the author adds a thoughtful bit on the Christian motivation for such inter-Church service and puts it neatly in true Christian perspective.

The book's cover claims that it is "inspiring reading on a subject of immediate importance to all Christians." This is a justifiable claim.

(Rt. Rev.) J. Brooke Mosley
Bishop of Delaware

**Turn Unto the Lord
On the Eve of Holy Week
Ambassador of Fire
The People Were in Expectation**

*Four Drama Services by Harold Bassage. The Seabury Press, 1957.
\$.65 each*

These services, sponsored by the Adult, Youth, and Children's Divisions of the Department of Christian Education, fill a real need in any parish program. They are to be given in the chancel of the church with few or no properties and simple lighting. The simplicity of costuming and setting make them most usable. There is an effective use of narrators, lay readers, and speaking choruses along with one or two special characters. Most of the parts may be read, but all need careful preparation and rehearsal.

The People Were in Expectation (21 pages) is a fitting service for the first Sunday in Advent, the purpose being "to remind the congregation and the participants of the significance of Advent and to help them to make their Advent preparation for Christmastide, remembering that, beyond the last horizon of time, 'The King shall come . . . not, as of old, a little child . . . but crowned with glory like the sun!'" In addition to the minister and organist, there are four speakers, a lay reader, an inquirer, and a singer.

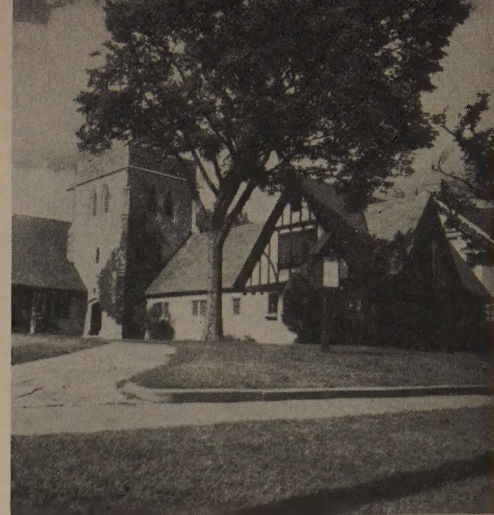
Turn Unto the Lord (10 pages) is a simple, dignified, dramatic preparation for, an introduction to, the Litany and Penitential Office which bring the service to a close. The participants are the minister, a lay reader, a woman, a soloist, an acolyte, and the organist.

On the Eve of Holy Week (28 pages) is written to be used on Palm Sunday evening. It would also be an appropriate dramatic meditation for Good Friday. It may be used with Evening Prayer but is a complete service in itself based on the events of Palm Sunday, Jesus' teaching, the Plotting, the Anointing at Bethany, the Last Supper, the Betrayal, Arrest, and Crucifixion.

Ambassador of Fire (30 pages) is the story of Pentecost and St. Paul presented by four narrators, St. Paul, the minister, a speaking chorus, acolytes, and choir. It may be preceded by Evening Prayer or a short prayer service.

*Marcella Prugh
Director of Christian Education
St. Paul's Church, Dayton, Ohio*

St. James' Church, Wichita, Kans.



What the Church is teaching week by week

by William Sydnor

Trinity XVI, October 6, 1957

THE THEME:

Be steadfast in your faith.

THE EPISTLE. EPHESIANS 3:13-21:

The Epistle to the Ephesians is in two parts: Chapters 1-3 are an explanation of certain central Christian doctrines; Chapters 4-6 are an application of these Christian beliefs to the lives of the readers. Part one reaches a climax in 3:6: ". . . the Gentiles are fellow heirs [with believing Jews] . . . and partakers of the promise in Christ Jesus. . ." The writer now closes the first half of his epistle with one of the earliest Christian prayers we have. He prays that God will strengthen and enlighten the Gentile Christians that they may fulfill their new vocation.

THE GOSPEL. ST. LUKE 17:11-17:

In the life and ministry of Jesus Christ we see God at work in the world. The incident described in today's Gospel pictures both our Lord's life-giving power and His loving concern for people. The Old Testament tells us repeatedly of God's faithful concern for His people. (See Jeremiah 31:3 and also the second verse of Hymn 282.) The rock on which we stand is our wholehearted trust in the completely faithful God.

PSALM 145:

The present appropriateness of this psalm, which has so much in common with the New Testament, lies in the poet's assertion that the Lord will hear the cry of the faithful and will help them (vv. 18-19).

EXODUS 3:1-15:

Because last Sunday was Michaelmas and special lections were used (See FINDINGS, June, 1957, page 14), the account of Moses' birth, upbringing, and flight from Egypt were skipped. Those omitted stories formed the bridge between the Joseph sequence of previous Sundays and the Moses-children of Israel sequence of the balance of the Trinity Season. The call of Moses (today's lesson) shows how very human that great leader was. We see how difficult it was for him to put his trust in God.

1 PETER 5:1-11:

This exhortation is addressed to leaders of the late first-century Christian Church. The latter part of it, however, is appropriate for all of us: "Humble yourselves therefore under the mighty hand of God . . ." Stand firm in your faith, and resist temptation. The day will come when "the God of all grace . . . will himself restore, establish, and strengthen you."

Trinity XVII, October 13, 1957

THE THEME:

Only by God's grace can our works be good and acceptable to Him.

THE EPISTLE. EPHESIANS 4:1-6:

This is the opening paragraph of the ethical section of the Epistle to the Ephesians. (See notes on the Epistle for Trinity XVI.) Notice that the ethical practices which the author describes—lowliness, love, peacemaking, and so forth—are bracketed by words which suggest inescapable fetters—"prisoner of the Lord," "bond [that which binds or fetters] of peace." The faith in God into which the writer has entered has brought him into the Fellowship of the Holy Spirit and to baptism. By God's grace he has found a Lord and Saviour, forgiveness, and new life. His daily living then reflects both the God-given power to serve and the inclination to strive to serve faithfully. Can this be the meaning of a Christian's "bounden duty"? (B.C.P., p. 291)

THE GOSPEL. ST. LUKE 14:1-11:

In the parable of the Chief Seats it is because of the graciousness of the lord of the feast that the guest received a higher place. Is this not a commentary on the saying, "For by grace you have been saved through faith; this is not your own doing; it is the gift of God—not because of works, lest any man should boast"? (Eph. 2:8-9)

PSALM 107: 1-16:

This psalm is a beautiful litany of thanksgiving. Today we read only part of it: the summons to give thanks (vv. 1-3) and two stanzas, each of which sites a different reason for gratitude: those delivered from desert places (vv. 4-9) and those delivered from prison (vv. 10-16). The refrain of each stanza is in verses 6 and 8, 13 and 15. The poet is deeply conscious of God's gracious concern for his people.

EXODUS 5:1-9, 19-6:1

Here is one of the many evidences in the Moses saga of the fact of God's concern for His people in spite of their unworthiness. His grace, rather than their works, was the reason for their deliverance from Egypt.

HEBREW 3:

If God's graciousness to men is known through the faithful Moses,

God's servant, how much more it is revealed by Christ Jesus, God's Son?

Trinity XVIII, October 20, 1957

THE THEME:

God leads His people

THE EPISTLE. I CORINTHIANS 1:4-8:

In the normal form of epistle writing in the New Testament, the opening salutation is followed by a thanksgiving. Here is the thanksgiving which forms part of the introduction to the First Epistle to the Corinthians. In a sense St. Paul is thanking God for the faith which has been given them through Jesus Christ. They "come behind in no gift" because they rely on Him, wait for His coming, and confirm in their lives the "testimony of Christ."

THE GOSPEL. ST. MATTHEW 22:34-46:

The Summary of the Law occurs in three slightly different contexts in the Gospels: St. Matthew 22:34-40; St. Mark 12:28-34; and St. Luke 10:25-28. Today's Gospel has the most familiar ring since it appears in the Holy Communion service. This Summary of the Law is a thumbnail analysis of the Old Testament presentation of God's will for His people.

PSALM 77:11-20:

When the latter half of Psalm 77 is read by itself, the point of focus is the deliverance of the Israelites at the Red Sea. God truly leads and delivers His people.

PSALM 114:

Psalms 113-118 are known as the "Hallel." They were used in the celebration of the Festival of Passover. (See, for example, St. Mark 14:26.) Psalm 114 centers on the deliverance at the Red Sea, the importance of which is noted below.

EXODUS 14:5-14, 19-21, 24-28, 30:

The crossing of the Red Sea was one of the great, dramatic events in Israel's past. It was always looked back upon as the work of the saving God who delivered His people from slavery by leading them out of Egypt. Scholars note a parallelism between the central events of the old covenant—the Passover, the Red Sea crossing, and the giving of the Law at Sinai—and the central events of the new covenant—the Last Supper, the Crucifixion and Resurrection,

and the coming of the Spirit into men's midst and into their hearts at Pentecost.

HEBREWS 11:23-29, 32-40:

The faith of Moses and others in following God's leadings gives us both a heritage and a responsibility (vv. 39-40). We are the last chapter in that heritage. To receive the heritage faithfully is to live by it faithfully that we may faithfully pass it on to posterity.

Trinity XIX, October 27, 1957

THE THEME:

God's Law.

THE EPISTLE. EPHESIANS 4:17-32:

The ethical section of the Epistle to the Ephesians (see notes on the Epistle for Trinity XVII) is divided into four exhortations, almost sermonettes. The second of these (4:17-5:20) urges the readers to abandon pagan ways. As we read today's epistle (especially in a modern translation) we are keenly aware of the ethical demands on our lives because of our allegiance to Christ.

THE GOSPEL. ST. MATTHEW 9:1-8:

Jesus heals the paralytic. It has always been difficult for us to understand how God can be the lawgiver and the forgiver at the same time. Neither justice nor mercy will be understood fully until we appear before the Throne of Grace.

PSALM 29:

A hymn of praise to the Mighty Creator who reveals Himself in a storm.

PSALM 99:

The Lord also reveals Himself as man's King whose commands cannot be taken lightly. The events of Exodus 19 and 20 lie behind this poem.

EXODUS 19:1-7, 16-19 & 20:1-3:

Here is the awesome setting in which the Law was received at Mount Sinai.

ROMANS 3:1-2, 19-31:

In this difficult passage, the Apostle explains the meaning of redemption through Jesus Christ in relation to the law of God. Here we have the cornerstone on which the Epistle to the Romans is built. A careful study of this section (especially with a modern translation) will throw light on such great Biblical words as *law, gospel, redemption, faith*.

ITEMS

as to the stations in your area which carry the *Off to Adventure* series. If not, the information is available from the Children's Division, 28 Havemeyer Place, Greenwich, Conn.

Field secretary appointed for fast-growing youth work • Materials available • Suggestions for parents' classes

MISS LOUISE HATCH has been appointed field secretary for junior-high-school work in the Youth Division. Miss Hatch has been associate director of the Western Extension Center of the Roanridge Rural Training Foundation at Weiser, Idaho. Previously she was director of Christian education at Grace and Holy Trinity Cathedral, Kansas City, Mo., and taught public school.

SEVERAL fall conferences of interest to adult leaders have been announced. Institutes on Adult Religious Education will be held at Houston, Tex., October 10-14, and at Indiana University, Bloomington, Ind., November 10-15. Two additional institutes will be held at Bloomington, April 20-25 and July 20-25, 1958. Address your inquiries to the Rev. J. Norman Hall, 28 Havemeyer Place, Greenwich, Conn.

ONE-PAGE descriptions of each of the courses in the Seabury Series have been prepared explaining the purpose of the particular grade and the content area. Single copies of each of these outlines, from nursery

through grade nine, are available from the Leadership Training Division, 28 Havemeyer Place, Greenwich, Conn. Parishes and missions may duplicate these descriptions.

"FAMILIES AT WORSHIP," an article by David R. Hunter which appeared in *Religious Education* magazine, March-April issue, is available in reprint form from Dr. Hunter's office. He traces the historical foundations for the present emphasis on family corporate worship.

OFF TO ADVENTURE is a fifteen-minute, once-a-week television program of the National Council of the Churches of Christ in the U.S.A. (See FINDINGS for May, 1957.) Its first series of telecasts depicts Indian Americans today. A second series, which follows immediately, focuses upon Japan. Teachers, parents, and children will find the series on Japan interesting and of special relevance this year in that Japan is the mission study theme. Diocesan and district departments of Christian education may be able to provide information

A NOTE for leaders of parents' classes: the Rev. Edric Weld, associate secretary of the Division of Curriculum Development, suggests that you might begin your class this fall by using *Preview 1957-1958* (The Seabury Press, \$.35) as an introduction. You will have new members in your class whose first and insistent questions will be, "Why the new curriculum?" and "What is the Seabury Series all about?" Before plunging into discussion of questions in the parents' manuals, they will want an answer to these questions.

Mr. Weld remarks: "We say that youngsters will not understand what we are talking about unless we meet them where they are; the same is true for parents. It will be some weeks before they realize that their child's greatest need may be a better parent."

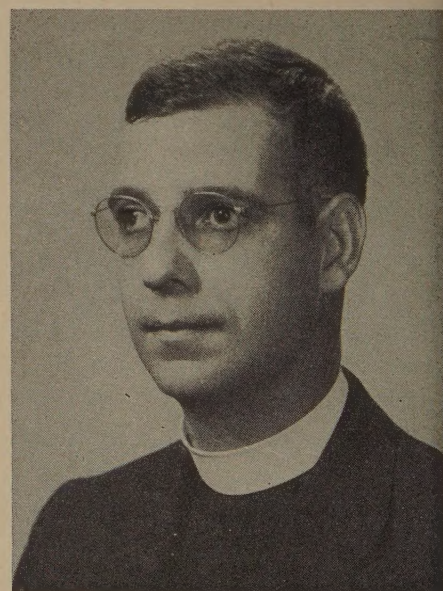
The leader and steering committee might well spend an evening studying "The Purpose of the Seabury Series," as stated on page 3 of *Preview*, rephrasing it and planning comments and questions for the opening class sessions. After such a presentation, parents will be much more ready to take up the topics in the manuals such as "Man's Basic Need," or to discuss the Christian home, because their burning question, which brought them to the class initially, has been considered.



The appointments of the above have already been announced. Left to right are Dr. Johanna K. Mott, Executive Secretary



of the Training Program for Parish Assistants; the Rev. John G. Harrell, Executive Secretary of the Division of Audio-Visual



Education; and the Rev. Ira A. England, special consultant on materials for small church schools.